A SHORT Catechism.

VOL. 33 N° 17

...ing the Principles
...LIGION.

...for all sorts of
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BRITISH MUSEUM

A Short Catechism.

Q [illegible] *Hatought to be the chief* [illegible] *and continuall care of* [illegible] *every man in this life?*

A To glorifie a God, [illegible] and save his b soule. a 1 Cor. 10. 31. b acts 16. 30. 31. Matth. 16. 26.

Q Whence must wee take direction to [illegible] *hereunto?*

A Out of the word of God c alone, c Iohn 20. 31.

Q What call you the word of God?

A The holy Scripture immediately d inspired; which is contained in the Books of the Old and New Testament. d 2 Tim. 3. 16.

Q What are the Books of the Old Testament?

A Moses, e and the Prophets, e Luke 24. 27.

Q Which are the Bookes of the New Testament?

of Matthew, Marke, Luke and the rest, as they follow in our Bibles.

Qu. *How may it be proved that those Books are the word of God, immediately inspired by the Holy Ghost, to the Prophets and Apostles?*

A By the testimony of the *f* Church, *g* constancy of the Saints, miracles *h* wrought to confirme the truth, and the antiquity *i* thereof, *f* 2 Pet. 1, 19. *g* Heb. 6, 9. *h* 1 Kings 17, 24. Iohn 3, 2. Iames 5, 16. Heb. 13, 8.

Q. *How else?*

A By the *k* stile, *l* efficacy, *m* consent, admirable *n* doctrine, excellent *o* end, and the witnesse *p* of the Scripture it selfe, *k* Gen. 1, 1, Psa. 50, 1. Esa. 44, 24. Gen. 2, 17. Exo. 20, 1, 2. Iosh. 1, 1, 2. 1 Cor. 11, 23. Ioh. 3, 36. 1 Cor. 1, 23, 24. *l* Ps. 19. 2 Rom. 15, 4. Acts 5, 38, 39. Rom. 7, 7. Zech. 13, 2. Zeph. 2, 11. Acts 9, 5, 20, 21. Phil. 2, 12, 13. Rom. 15. 19. 2 Cor. 4, 5, 6. *m* Gen. 3, 15. & 49, 10. Esa. 9, 6. Dan. 9, 24. Matth. 1, 18. Acts 10. 43. *n* Psa. 119. 129, 138, 172. Deut. 4. 6. *o* Ioh. 20. 31. *p* 2 Tim. 3. 16. 2 Pet. 1, 19.

Q. *These reasons may convince any, be he never so obstinate; but are they sufficient to*

per-

perswade the heart thereof?

A No, the testimony of the spirit is *q* necessary, and only *r* all sufficient for this purpose, *q* 1 Cor. 2, 14. *r* 1 Iohn 2, 20, 27.

Q. *What are the properties of the Scripture?*

A It is of Divine *s* authority, the rule *t* of Faith and Manners, *u* necessary, *x* perfect, and *y* plain, *s* 2 Tim. 3, 16. *t* Heb. 12, 10. Gal. 6, 16. *u* Rom. 10, 14. *x* Psa. 12, 6. *x* Psa. 19, 7. *y* Pro. 8, 9.

Q. *For what end was the Scripture written?*

A To teach, instruct, convince, correct and comfort, 2 Tim. 3, 16, 17. Rom. 15, 4.

Q. *Doth the knowledge of the Scripture belong unto all men?*

A Yes, all men are not only *a* allowed, but exhorted and commanded to *b* read, heare, and *c* understand the Scriptures, *a* Iohn 5, 39. *b* Deut. 17, 18, 19. Rev. 1, 3. *c* Acts 8. 30.

Q. *The Scriptures were written in Hebrew, and Greeke, how then shall all men read, and understand them?*

A They ought to be *d* translated into

known tongue, and c interpreted, d 1 Cor 14. 18. 19. e Neh. 8. 8. Acts 8. 35.

Q What doth the Scripture especially teach us?

A The saving f knowledge of God, and Iesus Christ. f Iohn 17. 3. Col. 2. 1. 2.

Q How may it be proved that there is a God?

A By the g works, and h wonders which are seene, the testimony of [illegible] conscience, the powers of the soule, [illegible] practises of i Satan. g Psal. 19. 1. [illegible] 4. 11. 22. Rom. 1. 20. acts 15. 17. Iob 12. 7. [illegible] h Exod. 8. 19. and 9. 16. Rom. 2. 15. Esa. 33. 14. Psa. 14. 5. and 53. 5. i Zech. 12. 1. Psal. 94. 8. 9. 10. Revel. 12. 7. 10.

Q How else?

A By the consent of Nations, defence of the l Church, m support and comfort of the godly; but principally by n the Scriptures. l Psal. 9. 16. and 58. 10. 12. m Ier. 33. 9. n Esa. 42. 8.

Q What is God?

A He is a o Spirit, having his being q himselfe, p Ioh. 4. 24. q Exod. 3. 14.

Q How many Gods be there?

A Onely one r God, and three s persons, the Father, Sonne, and holy Ghost,

r Deut.

r Deut. 6. 4. 1 Cor. 8. 4, 6. s Matth. 28 19. 1 Iohn 5. 7.

Q. What is the property of the father?

A. To bee of himselfe, and to t beget his sonne, t Iohn 1. 18, and 3. 16.

Q. What is the property of the sonne?

A. To bee begotten u of the Father, Iohn 3. 18.

Q. What is the property of the Holy Ghost?

A. To proceed from the w Father, and the x Sonne, w Iohn 15, 26. x Rom. 8, 9, Gal. 4, 6.

Q. The nature of God is infinite and incomprehensible, how then may wee conceive of him?

A. By his y properties, and by his z works, y Exod. 34 6, 7. z Psalm 19. 1, and 8. 1.

Q. What are his properties?

A. He is most a wise, b strong, c good, d gracious, e just, f mercifull, g perfect, h blessed, and i glorious, a Rom. 16. 27. b Iob 12, 13. c Matth. 19, 17. d Exod. 43. 19. Rom. 5. 8. e Psal. 145, 17. f Psal. 103, 11, and 145, 8, 9. g Mat. 5, 48. Iob 35. 7. 1, h Mar. 14, 61. Rom. 9, 5. i 1 Cor. 2, 8.

Q. What are his works?

A They are three; Decree, Creation and Providence.

Q *What is the Decree?*

A That whereby God hath from eternity set *k* down with himselfe whatsoever shall come to passe, *k* Ephes: 1,11

Q *What is Creation?*

A That whereby God made all things of *l* nothing in six *m* dayes, *l* Heb: 11: *m* Exod: 20,11:

Q *In what forme or manner were the things created?*

A In an excellent order, *n* and very good, *o* Ier: 10,12, *o* Gen: 1,31:

Q *For what end did God make all things?*

A For the praise of his power, *p* goodnesse, wisedome, perfection, and [illegible] *p* Prov: 16, 4: Rev: 4, 11:

Q *What is Providence?*

A That whereby God doth *q* preserve and governe *r* all things, with all their actions, *q* Psal: 36, 6: 1 Tim: 4, 10 *r* Prov: 15 3: Matth: 10, 29, 30, 31:

Q *What are the speciall creatures that are preserved and governed by the Lord?*

A Angels, *s* and men, *s* Heb: 2, 7: Col: 3, 16.

Q *What*

Q. What was the estate of man by creation?

A Marvelous holy and happy, *t* Eccles: 7, 29: or 31,

Q. Why say you that man was holy?

A Because he was *u* created after the image of God, in knowledge, righteousnesse and true holinesse, *u* Gen: 1, 26: Col 3, 10 Eph: 4, 23, 24:

Q. Wherein did mans happinesse consist?

A In the enjoying *w* of sweet peace and communion with God, *w* Gen: 1, 29

Q. What further priviledges did Man enjoy in this state of innocency?

A He was placed in *x* Paradise, had liberty to eat of every tree *y* of the garden except the *z* tree of knowledge of good and evill; and was made *a* ruler over all earthly creatures, *x* Gen: 2, 15: *y* Gen, 2, 16, *z* Gen: 2, 17, *a* Gen: 2, 19, Psal: 8, 6:

Q. Were these things bestowed upon man that he might live as he list?

A No, but that he might serve *b* the Lord his Maker, who therfore gave man a law, binding him alwaies to perfect obedience, and a special commandement to try him, *b* Rev: 4, 11: Psal: 95, 6: *c* Rom: 2, 14:

Q. What was that special Commandement?

A Of

A Of the tree of knowledge of good and *d* evill, thou shalt not eate: for in the day that thou eatest thereof, thou shalt die the death. *d* Gen. 2. 17.

Q *Death wee heare was threatned if he disobeyed; what promise was made to encourage him to his duty?*

A The *e* continuance both of himself and his posterity in that good estate. *e* Gen. 2. 9.

Q *Did man continue in that good estate?*

A No: but he fell from *f* God, through the enticement of Satan. *f* 1 Tim. 2. 14.

Q *How did he fall?*

A By sinning wilfully against God, *h* transgressing his Law. Eccles. 7. 29. or 31. Rom. 5. 12. *h* 1 Joh. 3. 4.

Q *What was the sinne he did commit?*

A The eating of *i* the forbidden fruit. *i* Gen. 3. 16.

Q *Did all mankind sinne in Adam?*

A Yes; *k* for we were all in his loynes. *k* Rom. 5. 12. 1 Cor. 15. 22. Heb. 7. 9. 10.

Q *What is the state of all men by reason of Adams Fall?*

A They are dead in *l* sinne, and bondslaves of Satan. *l* Eph. 2. 1. 2.

Q *How doth that appeare?*

A In

A In that they are altogether *m* unable to good, and *n* prone to evill continually, *m* 2 Cor. 3.5. *n* Gen. 8.21.

Q *What fruits doe proceed from this originall corruption?*

A Evill *o* thoughts, words, *p* and works *o* Gen. 6.5. *p* Gal. 5.19.

Q *Are all the actions of naturall men evill continually?*

A Yes; for they *q* faile in many things and therefore as they come from them they are odious *r* unto God. *q* Matth. 12. 30. *r* Prov. 28.9.

Q *What punishments are due unto man, by reason of those sinnes?*

A All woe, *s* and misery, temporall, spirituall, and eternall. *s* Lam 3.39. Rom 6.23. Gal. 3.10.

Q *What are the temporall miseries?*

A Gods curse upon the *t* creatures, on *u* mans body, senses, name, friends, whatsoever he takes in hand *x*; and death *y* it selfe. *t* Rom. 8.20. *u* Deut. 28.15.16. &c. *x* Rom. 6.21

Q *Which are the spirituall miseries?*

A Blindnesse of *z* mind, the spirit of *a* slumber & giddinesse, horror of *z* conscience, hardnesse of *a* heart, a reprobate

b sense

senſe *b* and ſtrong *c* deluſions, *a* Eſay 6,9. *y* Rom. 11,8. 2 Matth. 27.3,4,5. *a* Exod. 7,3. *b* Rom. 1, 28. *c* 2 Theſ. 2, 11.

Q What is the eternall miſery?

A Everlaſting *d* damnation. *d* Ro. 6. 23.

Q After a man doth know his miſerie, what is he to learne in the next place?

A The true meanes how he may eſcape the foreſaid *e* miſery, and be reſtored to *f* happineſſe. *e* Act. 2. 37. *f* Acts 16, 30.

Q By what meanes may wee eſcape the miſerie, and recover happineſſe?

A Only by Ieſus *g* Chriſt. *g* Act.

Q What is Ieſus Chriſt?

A The eternall Son *h* of God, who in time became man for his elect.

Q How many things are we to conſider in Chriſt?

A His *i* Perſon and his *k* Office. *i* Col. 2, 9. *k* Heb. 2, 16, 17.

Q What is his Perſon?

A It is God *l* and man, united together into one *m* perſon. *l* Ioh. 1. 14. Rom. 9,5. Eſa 7 14. *m* 1 Cor. 8, 6.

Q Being God before all time, how could he be made man?

A He was conceived by the *n* Holy Ghoſt, borne of the Virgin Mary, accor-

ding

ding to the o Prophets, n Luke 1.35:
o Gen: 3,15. Esay 7.14. and 11, 1:

Q *Why was Christ conceived by the Holy Ghost?*

A That he might be pure p without sinne, wherewith all are stained that are conceived after the ordinary q manner,
p Luke 1,35: q Iohn 3, 6:

Q *Why was he God?*

A That he might beare the weight of Gods wrath without sinking under it overcome Death, bee the Head of the Church, repaire his image in us, conquer the enemies of our salvation, and defend us against them:

Q *Why was he man?*

A That he might suffer death r for us, and sanctifie our s nature; and that wee might have accesse with t boldnesse to the throne of grace, r Heb:2,14, s Heb:2,11, t Heb: 4, 15, 16,

Q *What is his office?*

A To be a Mediator, to u reconcile God and man, u 1. Tim: 2, 5:

Q *How did he that?*

A By his fulfilling w the law, and by his x sufferings, w Matth: 3,15: x Heb:9, 15, Rom: 5, 10, 12, 13.

Q *what*

Q *What understand you by this suffering?*

A His voluntary *y* humiliation both in *z* soule and body, his *a* crucifying, death *b* buriall, and abiding *c* under the dominion of death for a time, *y* Phil. 2. 5.6.7.8. *z* Esa. 53.10. Matth. 26.38. Heb. 9.14. *a* Luke 23,33. *b* 1 Cor. 15.3.4 *c* acts 2. 27

Q *Did Christ alwayes abide under the power and dominion of death?*

A No: for the power of death being *d* subdued, the third *e* day he rose again, ascended *f* into heaven, and sitteth at the right hand of the Father, *d* acts 2. 31. *e* 1 Cor. 15.3,4. *f* Mark 16.19

Q *What are the speciall parts of Christs Mediatorship?*

A He is *g* Prophet, *h* Priest, and *i* King. *g* acts 3.22. *h* Heb. 2.17. *i* Ps. 113.1

Q *Why was Christ a Prophet?*

A To reveale unto us the way to *k* everlasting life, *k* Luke 4. 18.19

Q *Why was he a Priest?*

A To purchase for us *l* righteousnesse and life eternall, *l* Heb. 5.9.

Q *What are the functions of his Priestly office?*

A *Offer*

A. Offering up himselfe a sacrifice once for all, and making request for us. *t* Heb. 5.11. and 7.25. and 9.26

Q. *Why was Christ a King.*

A. To bridle, *u* subdue all his enemies; and to *x* gather and *y* govern his elect and chosen. *u* Col. 2.15. Psa. 110.1. *x* 1 Corinth 15.28. *y* Iohn 10.19. Hag. 2.7. *y* Ezech. 34.23.24

Q. *What benefit doe wee receive by the death and resurrection of Christ?*

A. We are redeemed from the *q* guilt, [illegible] and power of *r* sin; & shall be raised up at the last day, *q* Gal. 3.14. Colos. 1. 19. *r* Luke 1, 74. Titus 2. 14. 1 Cor. 1. 13.

Q. *How are we redeemed from the guilt and punishment of sinne?*

A. God the Father, accepting the death of Christ as a full ransom *s* and satisfaction to his justice, doth freely discharge and acquit us from all our sins, *s* Rom. 3. 24. 25. Col. 1. 14

Q. *How are we redeemed from the power and tyranny of sinne?*

A. Christ by his death killed *u* sin in us, & by his resurrection doth quicken us to a [illegible] of life, *u* Rom. 6. 3, 4.

Q. *What*

Q *What are the benefits of Christs ascension and sitting at the right hand of the father?*

A The leading *u* of captivity captive: the giving of gifts unto men, the pouring *x* of his spirit upon his people, and the preparing *y* a place for them. *u* Eph: 4, 8, *x* acts 2, 16, 17, *y* Iohn 14, 3:

Q *What are the benefits of his intercession?*

A The persons of the faithfull doe alwayes remain just, and their works acceptable in the sight of God; hereby also they are defended against the accusations of all their enemies, *z* 1 Pet: 2, [illegible] 4, Exod: 28, 38:

Q *How will the knowledge of these things work in the heart of him whom God will save?*

A It brings him to a serious consideration *a* of his own estate, to grieve for sinne, and the feare of Gods displeasure, whereby the *c* heart is broken and humbled. *a* Ier: 8, 6, 7, Luke 15 17: *b* acts 3, 37: *c* acts 9, 6:

Q *What else will this knowledge work?*

A It will bring a man to confesse *d* his sinne, highly to *e* prize Christ & hunger *f* after him, un till hee obtaine his desire,

d Luke

Luke 15. 18. Mat. 23. 24. Esa. 55. 1. John 7. 37.

Q. *How are we made partakers of Christ with all his benefits?*

A By faith alone. g John 3. 16. and 1. 12. acts 13. 39.

Q. *What is faith?*

A A resting upon Christ h alone for salvation, h psal. 2. 12. acts 16. 31.

Q. *What is the ground of faith?*

A The free promises i of God made in Christ, concerning the forgiveness of sinne, and eternall righteousnesse, i Rom 4. 16. Heb. 11. 11.

Q. *How is faith wrought in us?*

A Inwardly by the Spirit, as the k author; and outwardly by the l preaching of the word and m catechising as the instrument thereof. acts. 16. 14. l Rom. 10. 14. m Heb. 5. 11. 12. and 6. 1.

Q. *How doth the word work faith in us?*

A By shewing us our n misery, & the true means of our o recovery, encouraging p us being humbled, to receive the promises of the Gospell. n Rom. 7. 7. Gal 3. 22. o Gal. 4. 4. 5. p Matth. 11. 28. Esay 61. 1. 2. 3. Revel. 22. 17.

Q. *How doth the spirit work by the word?*

A It doth teach us wisdome, to apply *q* things generally spoken, particularly to our selves; secretly upholdeth *r* against despaire, stirreth up in us good desires, doth soften *s* the heart, *t* draw us to rest upon Christ for salvation, before we have *u* the feeling of comfort, *q* Ezek 36.27.31. *r* Psal.51.12. *s* phil.2.13. *t* Ezechiel 11. 19. and 36, 26. *u* Iohn 6, 44. *w* Matthew 11. 28. 29

Q *By what meanes is faith encreased?*

A By hearing the same *x* word preached and catechised, and likewise by earnest *y* prayer, *x* 1 Pet, 2, 2, *y* Luke 17.5

Q *How must we heare, that we may get profit?*

A With *z* reverence, *a* meeknesse, *b* joy *c* a longing desire to learne, and giving *d* credit to the truth *z* Esa, 66. 2. 5. Iam 1 21, *b* Mat. 13. 44. *c* 1 Pet 2, 2. *d* Heb, 4. 1. 2.

Q *How else?*

A Wee must meditate *e* of that wee heare, apply it to our selves, conferre *f* of it with others, and with *g* diligence set about the practice of what is required, *e* psal, 1, 2, and 119. 14, 15. *f* Iohn 4, 53. *g* Esay 2, 3, Luke 2, 15

Q *What is Prayer?*

A It is calling upon God, in the name of Christ, with the *b* heart, & sometimes with the voyce, according to his will, for our selves *c* and others, *b* Exod. 14., 15. 1 Sam, 1, 13. *c* 1. Iohn 5, 14

Qu *To whom must we pray?*

A To God alone, in the name *k* of Christ, *k* Iohn 16. 23.

Q *Ought we not in prayer to make particular confession of our sinnes?*

A Yes, so farre as we can *l* come to the knowledge of them; and this we must do with *m* griefe, hatred and shame, *n* freely accusing and condemning our selves before God, with broken *o* and contrite hearts, *l* 1 Sam 12. 19. Psal. 19. 12. *m* Neh 9. *n* Neh. 9, 33, *o* Zech 12. 10.

Q *What are the parts of Prayer?*

A Petition, and Thanksgiving.

Q *What is Petition?*

A It is a Prayer, wherein we desire the *p* preventing, or *q* removing of things hurtfull, & the obtaining of things needfull either for this life: or for that which is to come, *p* Esa. 37. 20, Mat. 6, 13. *q* Psal. 6, 1, 2, 3, 4.

Q *How must we make our requests that we may be heard?*

A With *r* understanding, feeling of sou wants, *s* fervency, *t* reverence, hope *u* t speed, & *x* love, *z* 1. Cor. 14. 15. *f* Mat. 11 28 *t* Iames 5. 16. 17 *u* Eccles. 5. 2. *w* 1 Tim 2. 8. *x* Mat. 6. 14. Mark. 11. 25.

Q *What is thanks-giving?*

A It is *y* prayer, wherein we render thanks to, God for his *z* generall goodnesse and particular *a* favours, *y* 1 Sam. 2. 1 *z* psal. 136. 1 &c. *a* psal. 103. 1. 2. 3. 4. 5.

Q *What things are required in thanksgiving?*

A Love to *b* God, and joy in *c* his mercy, a desire to draw *d* others to obey and glorifie God, and an endeavour *e* to proceed in godlinesse our selves, *b* Esa. 12. 2. *c* psal 126. 1. 2. *d* psalm 34. 11. *e* Deu 6. 10. 11. 12. 13

Q *What rule of direction is there according to which we ought to frame our prayers?*

A The generall direction is the word of God? the more speciall is the Lords Prayer.

Q *How many things are to be considered in the Lords Prayer?*

A Three; the Preface, the Prayer it selfe, and the Conclusion.

Q *Which is the Preface?*

A. Our

A Our Father which art in heaven;

Q What learne you out of this Preface?

A That God is our Father by grace and adoption, through Iesus Christ, glorious in Majesty, and infinite in power, that both can, and hath promised to help us.

Q What are you to consider in the Prayer it selfe?

A Six petitions, and a thanksgiving?

Q Which is the first Petition?

A Hallowed be thy name.

Q What desire you of God in this petition?

A That Gods infinite excellency may bee magnified by us on earth, in heart, word and deed.

Q Which is the second Petition?

A Thy Kingdome come.

Q. What doe you desire of God in this Petition?

A That Christ would convert such as be under the power of Satan, rule in the hearts of his chosen by his Spirit here, and perfect their salvation in Heaven hereafter.

Q which is the third Petition?

A Thy Will be done in earth, as it is in heaven.

Q *What desire you of God in this petition?*

A That whatsoever God willeth in his word, might be obeyed cheerefully, speedily, faithfully, and constantly by men on earth as the Angels do in heaven.

Q *Which is the forth petition?*

A Give us this day our daily bread.

Q *What desire you of God in this petition?*

A That God would bestow on us all things necessary for this life, as food, maintenance, &c.

Q *Which is the fifth petition?*

A And forgive us our trespasses, as we forgive them that trespasse against us.

Q *What desire you of God in this petition?*

A That God of his free mercy in Jesus Christ, would fully pardon all our sinnes as we doe pardon the wrongs and injuries we receive from others.

Q *Which is the sixth petition?*

A And lead us not into temptation, but deliver us from evill.

Q *What desire you of God in this petition?*

A To be freed from trials so farre as it may stand with the good pleasure of God, and alwayes to be delivered from the evill thereof, that we faint not under them, or be foiled by them.

Q *Which*

Q. *Which is the thanksgiving in the Lords Prayer?*

A. For thine is thy kingdom, power and the glory, for ever and ever.

Q. *Do not these words containe a reason also, why we beg the former blessings at the hand of God?*

A. Yes for seeing the kingdom, power and glory is the Lords we should call upon him in all our necessities.

Q. *Which is the conclusion of the Lords Prayer?*

A. *Amen*, which is a witnessing of our faith, and desire of the things prayed for

Q. *What doth* Amen *signifie?*

A. So it is, or, so be it.

Q. *What must we do after we have prayd*

A. Observe how we speed, and what answer we *f* receive, *f* Psal. 3,4. & 85.8,

Q. *What benefit shall we gain hereby?*

A. It will stirre up the heart to *g* thankfulnesse, remove dulnesse *h* & negligence in this duty, strengthen our *i* faith, and enflame our hearts with zeale, joy and *k* love, *g* psal. 31,21,22. *h* psal. 88.13. & 41 2. *i* psal. 4. 3. *k* psal. 116.1. psal. 28 6. 7.

Q. *What must we doe, if God answer us not at the first or second time?*

A Examine how *l* we pray, and continue *m* fervent therein, wating upon *n* the Lord untill wee speed, *l* James 4.3. *m* Luke 18.1. *n* Hab. 2.3. psal, 5. 3

Q who ought to pray?

A Though God require it of all men upon earrh, yet it more spceially belongeth to the members *o* of the Church militant, *o* Mat. 7.7. 8

Q who can and may pray with hope to speed?

A Only they that depart *p* from iniquity, *p* psal 66. 18

Q For whom must we pray?

A For all sorts of men now *q* living or that shall live *r* hereafter, but not for *s* the dead *q* 1 Tim 2.1.2. *r* Iohn 17.20. *s* Luke 16. 24. 25

Q May men content themselves to pray in private only, or only in publike?

A No; but they must use both *t* publick and *u* private prayer, *t* Acts 2. 42. *u* Luke 11. 1.

Q *What other meanes hath God appointed to encrease faith?*

A The due administration and *w* receiving of the Sacraments, *w* Gen. 17. 9. 10. 11. Rom. 4, 11

Q who

Q. *Who ought to administer the Sacrament?*

A. Only they that are *x* lawfully called thereunto by the Church *x* Heb. 5.4.

Q. *What is a Sacrament?*

A. A seale of the *x* covenant of grace *x* Rom. 4.11.

Q. *In what words is this covenant expressed in the Scripture?*

A. I will be thy *y* God, and thou shalt be my people, *y* Ier. 31.33

Q. *What are the parts of a Sacrament?*

A. Two; an outward visible sign, sanctified to represent & seal another thing to the minde and heart; and an inward grace, which is the thing signified.

Q. *Who is the author of the Sacraments?*

A. The Lord *z* only, who made the covenant, *z* Esa. 7.14. and 38.7

Q. *How many Sacraments are there?*

A. Two: *a* Baptisme, and the Lords *b* Supper, *a* Iohn 1.26. *b* Luke 22.19.20.

Q. *What is Baptisme?*

A. A Sacrament of our *c* engraffing into Christ communion with him, and entrance into the Church, *c* Matth. 28.19. acts 8.38.

Q. *What is the outward signe?*

A. Water

A Water, *d* wherewith the party baptized is washed by dipping or sprinkling in the name *f* of the Father, Sonne and holy Ghost, *d* acts 10.47. *e* Mat. 3.6.11, 13. 16. acts 16.15. *f* Mat. 28.29

Q *What is the inward grace, or thing signified?*

A Forgivenesse *f* of sins, and *g* sanctification, *f* Mat. 1.4. acts 2.38. *g* Tit. 3.5.

Q *To what condition doth the party baptized binde himselfe?*

A To beleeve in *h* Christ, and forsake *i* his sinne, *h* acts 8.37. *i* Mat. 3.8

Q *How ought a man to be baptized?*

A It is enough *k* once to be baptized; for baptisme is a pledge *l* of our new birth *k* acts 7 8. *l* Tit. 3.5.

Q *Who ought to be baptzied?*

A Infidels *m* converted to the faith, and the Infants *n* of one or both Christian parents, *m* acts 8. 12. *n* acts 2. 39. 1 Cor. 7. 14.

Q *What is the Lords Supper?*

A A Sacrament of our *a* continuance and growth in Christ, *a* 1 Cor, 10.16.

Q *Who is the author of this Sacrament?*

A The *b* Lord Iesus, in the same night that he was betrayed, *b* 1 Cor. 11 23.24.

Q *What*

Q *What is the outward signe?*

A Bread *c* and Wine, with the actions pertaning to them, as breaking, giving, receiving, eating, and drinking, *c* Mat. 26, 27, 28.

Q *What is the inward grace?*

A Christ *d* with all the benefits of his death and passion, *d* 1 Cor. 11. 24

Qu *What is the duty of the Minister in the administration of this Sacrament?*

A To consecrate *e* it by declaring the institution thereof, and prayer ioyned with thanksgiving: as also to breake the bread, and afterwards to deliver the bread and wine to the people, *e* 1 Cor, 11 23.24. Mat. 26.26,27.28. Mark 14. 22. Luke 22. 19.

Q *What is hereby signified?*

A The action of God the Father offering Christ to all, and bestowing him *f* effectually upon the worthy Receiver, *f* 1 Cor. 10. 16,

Q *What is the duty of the receivers?*

A To receive *g* the bread and wine delivered, and to eate and drinke thereof, *g* Matth. 26. 26. 27, 1 Cor, 11. 23. 24.

Qu *What is signified hereby?*

A Our *h* receiving, and feeding upon Christ

Christ by faith, *b* 1 Cor. 10. 16

Q. Is it sufficient to receive this Sacrament once?

A No; *i* but we must receive it often, *i* acts 2. 42, and 20. 7

Q. For what end and use ought we to receive this Sacrament?

A To *k* confirme our faith, communion with Christ, & all saving graces inus to keep *l* in remembrance the Lords death untill hee come againe, and to testifie *m* our love one to another, *k* 1 Cor. 10. 16. *l* 1 Cor 11. 24. 26. *m* 1 Cor. 12, 13

Q. What is the danger of unworthy receiving?

A Vnworthy *n* receivers are guilty of the body & blood of the Lord, and doe eat and drink judgment to themselves, *n* 1 Cor 11. 27 29

Q. Who are to receive this Sacrament?

A Such as know their misery by sin, the remedy thereof in *n* Christ. and *o* the doctrine of the Sacrament, with all earnestly *p* longing to be satisfied with the bread of life, *n* Mat, 11, 28. *o* Exod. 12. 26 27. *p* Rev 22. 17

Q. What else is required in them that come to this Table?

A A renew-

A A renewed *q* hatred of all sinne, an hearty endeavour to overcome naturall passions, and an utter and well-advised *r* forsaking of grosser sins, willingnesse *s* to be strengthened in faith, and a *t* longing desire for the good of our brethren, *q* Luk 3. 12. 13. Matth 18, 3. *r* Luke 14. 28 29 &c *s* Matth 5, 6. *t* Mark 11, 25. Matth 5. 23 24

Q *What if a man finde himselfe weak in faith, and full of doubting?*

A Hee must bewaile *u* his unbeliefe, pray for faith; seek to have his doubts resolved, and so receive to bee further *w* strengthned *u* Mark 9. 24. *w* Iudges 6, 36. 37, Exodus 12. 1, 2. 3. 4.

Q *How ought a mans heart to be affected in receiving the Sacrament?*

A With *g* reverence, joy, and *h* comfort meditating *i* on the outward signes and what they signifie; the dainties prepared, & love of him that prepared them our communion with Christ his graces, & his faithfull people, whereby the heart is prepared to thanksgiving, *g* Exod 3. 5 Gen. 28. 17. *h* Deut, 16. 15. *i* 1 Cor. 11. 25. 1 Kings 8. 66

Q *What must we do after we have received*

A We

A We must endeavour to finde an encrease of *k* faith, love, and all saving graces, abounding more and more in well-doing, *k* prov, 4.18. Exech. 47. 12

Q *What order hath the Lord left in his Church, to keep his Ordinances from contempt?*

A The unruly *l* should be admonished the obstinate *m* excommunicated, and the penitent after their fal restored & *n* comforted, *l* 1 Thes. 5.14. *m* 1 Cor: 5.5. *n* 2 Cor 2.6.7

Q *Besides the forenamed meanes, are there not some other, profitable for the encrease of faith?*

A Yes: *o* reading or hearing the Scriptures read, in *p* publike, and in *q* private; *r* meditation, and *s* conference. *o* Rev. 1.3 *p* acts 13.15. *q* acts 8, 30. *r* Luke 2, 51. *s* Heb. 3, 13, John 4. 52

Q *Hetherto of the ordinary meanes, whereby faith is encreased; Be there not also some extraordinary meanes?*

A Yes: and those be holy *a* fasting, holy *b* feasting, and religious *c* vowes, *a* Luke 5.35. *b* Ester 19.17. *c* Psal. 50.14.

Q What *is an holy Fast*

A A religious *d* abstinence from all the labours

labours *e* of our calling, and *f* comforts of this life, ſo far as comelineſſe and neceſſity will permit, that wee might bee more ſeriouſly *g* humbled before God, and more fervent in prayer, *d* Eſter 4. 16. *e* Levit. 23,. 28. *f* Exod. 35,5. *g* Dan. 9.9. 11. Levit. 23.27.

Q *When ought we to faſt?*

A When we feele or *h* feare ſome grievous calamity upon us, or hanging over our heads, want ſome ſpecial bleſſingare preſſed with ſome ſpeciall ſinne, or go about ſome *i* weighty matter, *h* Eſter 4. 16. Ezra 8.21. *i* acts. 13.2

Q *What is an holy Feaſt?*

A An extraordinary *k* thankſgiving for ſome notable deliverance out of ſome deſperate danger, teſtified with feaſting before God with joy and gladneſſe, ſending preſents to our friends, & *l* portions to the needy, *k* 1 Chron. 16.8. & 29.10.11 *l* Neh. 8.10. Heſt. 9. 22.

Q *What is a religious Vow?*

A A ſolemne *m* promiſe unto God, made by a fit perſon; of ſome lawfull thing which is in his choice, to teſtifie his love *n* and thankfulneſſe, *m* Deut. 23.21, 22, *n* Pſal. 116.12.

Q *Can*

Q *Can faith being wrought and confirmed in us, be fruitlesse and unprofitable?*

A No: for it worketh *o* by love, *o* Gal, 5. 6

Q *What is the principall work of faith?*

A It purifieth the heart acts 15, 9.

Q *What followeth thereupon?*

A A fighting and combating against sin and corruption, Gal, 5. 17

Q *What else?*

A Renouncing *p* of all evill in affection, and of grose *q* sinne in life and conversation, *p* acts 2. 38. *q* acts 19, 18. 19.

Q *What is a third thing that followeth hence?*

A Love *r* and delight, in that which is good, joyned with a sincere desire, purpose, & endeavour *s* daily to amend whatsoever is amisse, and to lead a life *t* according to the law of God *r* Psal. 1, 19. 97. *s* Phil 3, 13, 14, acts 11, 23 *t* Psal, 119, 6.

Q *Wherein is the summe of the Law contained?*

A In the tenne Commandements, Deut, 10. 4

Q *How are they divided*

A Into two Tables, Deut, 5, 22, and 10. 2,

Q *which*

Q. *Which are the Commandements of the first Table?*

A The four first, & they teach the duty which we owe unto God immediately.

Q. *Which are the Commandements of the second Table?*

A The sixt last, which instruct us in our duty towards our neighbour.

Q. *Which is the first Commandement?*

A I am the Lord thy God, &c. Thou shalt have, &c.

Q. *Which is the generall duty required in this Commandement?*

A That in minde, will, affections and the effects of these, we take the true God, in Christ, to be our God.

Q. *What is the generall sin forbidden?*

A All failing to give God that forefaid honour which is due unto him, or else in whole or in part giving it to any other.

Q. *What is the second Commandement?*

A Thou shalt not make to thy selfe, &c

Q. *What is the generall duty which this Commandement requireth?*

A That we doe worship the true God purely according to his will.

Q. *What is the generall sin forbidden?*

A All omission of Gods true worship

when it is required; and all false worship either invented by others, or taken up of our own heads.

Qu *Which is the third commandement?*

A Thou shalt not take the name, &c.

Q *What is the generall duty required in this commandement?*

A That we should use the titles, properties, works & ordinances of the Lord, with knowledge, faith, reverence, joy, & sincerity, in thought word & conversation.

Q *What is the generall sin forbidden?*

A Omitting the duty here required, using the Lords name when we ought not, or otherwise then we should.

Q *When is the name of God taken otherwise than it should?*

A When it is used ignorantly, superstitiously, without faith, rashly, not to a right end, hipocritically, falsly, against conscience, and when men name themselves Christians, but live scandalously.

Q *Which is the forth commandement?*

A Remember the Sabbath day, &c.

Q *What is the general duty here required?*

A That the whole Sabbath or Lords day be set apart from all common uses, as holy to the Lord, both publikely & privately

vately in the practice of the duties of necessity, holinesse and mercy.

Q *What is the generall sin here forbidden?*

A All neglecting of the duties of that time, or prophaning of that day, by needlesse works, words, or thoughts; about our callings, or recreation.

Q *Which day is to be set a part as holy to the Lord?*

A It is morall and perpetuall to keep one day in seven, as holy; from the Creation, to the resurrection of Christ, the seventh day was instituted; after Christ his resurrection, the first day of the week was ordained, and is to be kept for ever.

Q *Which is the fifth Commandement?*

A Honour thy Father and thy Mother. &c.

Q *Who are to bee understood by father and mother?*

A Not only naturall parents, but also all Superiours in office, age and gifts.

Q *What is it to honour?*

A To acknowledge the excellency that is in men by vertue of their place, and to carry our selves accordingly towards them.

Q *Are only the duties of Inferiors here intended?*

A No: but our Superiors & equals also.

Q *What then is the maine duty of this Commandement?*

A That we carefully observe that order which God hath appointed amongst men, and doe the duties which we owe unto them in respect of their places & degrees.

Q *What is the duty of Inferiors?*

A They must be subject, reverent, and thankfull to their superiors, bearing with their wants, and covering them in love.

Q *What is the duty of Superiours?*

A To carry themselves gravely, meekly, and after a seemly manner towards their inferiours.

Q *What is the duty of Equals?*

A To regard the dignity and worth each of other, modestly to beare themselves one toward the other, and in giving honour to goe one before another.

Q *Which is the sixth Commandement?*

A Thou shalt do no murther.

Q *What is the generall duty of this Commandement?*

A That by all meanes lawfull, we desire and study to preserve our owne person, and the person of our neighbour.

Q *What is the generall sin herein forbidden?*

A All

A All neglect of our own, or our neighbours preservation, or desire of our owne or their hurt, conceived in heart, or declared in word, gesture or deed.

Q *Which is the seventh Commandement?*

A Thou shalt not commit adultery.

Q *What is the generall duty of this Commandement?*

A That we should keepe our selves pure in soule and body, both towards our selves and others.

Q *What is the generall sin forbidden?*

A All uncleannesse of heere, speech, gesture, or action together with all the causes, occasions and figures thereof.

Q *Which is the eighth Commandement?*

A Thou shalt not steale.

Q *What is the generall duty of this Commandement?*

A That by all good meanes we further the outward estate of our selves, and of our neighbours.

Q *What is the generall sin forbidden?*

A All neglect to further our own or our neighbours wealth, all impeachment or hinderance thereof, and all encrease thereof by unjust and indirect dealing.

Q *Which is the ninth Commandement?*

A. Thou shalt not beare false witnesse against thy neighbour.

Q. *What is the generall duty here required?*

A. That by all meanes we seek to maintaine our own and our neighbours good name, according to truth and a good conscience.

Q. *What is the generall sin forbidden?*

A. All failing to procure, defend, and further our own, & our neighbours credit, all unjust defence, wrongfull suspition, & accusation of our selves or others.

Q. *Which is the tenth Commandement?*

A. Thou shalt not covet, &c.

Q. *What is the generall duty commanded?*

A. That we be truly contented with our owne outward condition, & heartily desire the good of our neighbour, in all things belonging unto him, great and small.

Q. *What is the generall sin forbidden?*

A. All thoughts of minde, wishes, and desires of heart, and delightfull remembrances of evill contentednesse.

Q. *Is any man able to keepe this Law?*

A. Not perfectly; for the *a* godly often fall the most holy *b* faile alwaies in their best duties: But the child of God ought, *c* may, & usually *d* doth walk according

to

to the Law, sincerely, *a* Iames 3. 2. *b* Exodus 28. 36. 37, 38. *c* 1 John 2. 14. John 14. 15. 21. *d* 1 Kings 15. 5

Q *Should not a Christian omit doing of good altogether, seeing he cannot doe it in that measure that God requireth?*

A No: but with diligence, and *e* singlenesse of heart, strive against corruption, look for *f* the assistance of Gods spirit, & labour to *g* grow in grace, *e* 2 Cor. 7. 1, *f* 2 Chron. 16, 9. Phil. 4. 13. *g* 1 Peter 2 2. and 2 Peter 3. 18.

Q *What meanes should a man use to grow in grace?*

A Hee must throughly *h* examine his wayes, judge *i* himselfe, watch *k* over his heart at all times, in all places, occasions, and conditions, redeeming the *l* time, to store his heart with good, & preserve *m* his faith, *h* Hag. 1. 5, 7. *i* 1 Cor 11. 31. *k* 2 Tim 4. 5. *l* Eph. 5 16. *m* Heb. 10 35. 36, 38.

Q *What else?*

A He must take unto *n* him the whole armour of God, and with care, uprightnesse, and constancy, use the meanes of *o* grace before prescribed, in one estate, *p* as well as in an other, *n* Eph. 6. 13. *o* prov 1. 34. Col. 4. 2. *q* Iob 27. 10

Q. *What priviledges doth God afford in this life unto his children, who labour according to his will, to encrease in grace?*

A. They may be assured *q* of his favour & fatherly *r* care over them, the *s* direction of his spirit, their *t* growth in grace, & *u* perseverence to the end. *q* 1. Iohn 3.1. 16. Iohn 1.12. *r* 1. Tim. 4.10. Mat. 10.30. *s* Psal. 143.10. 1. Cor. 1.9. 10. *t* Phil. 1.6.

Q. *What other priviledges doth God afford unto them?*

A. They are *w* kept from, comforted *x* in, and delivered *y* out of many troubles; taught *z* to use all estates aright, *a* preserved from soule offences, enabled to rise againe if they fall, instructed to live *a* godly, & have possession *b* of the word. *w* Psal. 32.10. *x* Acts 16.25. *y* prov. 11.8. *z* Lam. 3.27. Phil. 4.12. Luke 1.6. *a* Psal. 37.25. 24. *a* Eph. 2.10. *b* Luke 8.15.

Q. *Doe all the godly, or any, at all times, enjoy all these previledges?*

A. No: some are ignorant of them not beleeving, or at least very faintly, that there be any such: Others are careless, who prise them not, and so take not paines for these things as they ought.

Q. *What other hinderances doe deprive*

Christians.

Christians of enjoying these priviledges?

A. Inordinate passions, as fear, anger, selfe, love, pride, love of pleasures, cares of the world, earthly incumbrances, and inconstancy in good duties, temptations also to distrust, doe keepe under many. *c* Iam 4.1.2.

Q. How should a man bridle and reforme these unruly passions?

A. Let him highly esteem a Christian life, pray earnestly, set himselfe most against the infirmities that be strongest in him, shun the occasions of sinne, hide the commandement in his heart, & *m* apply the death of Christ, for the killing of corruption, *m* Psal.119.11. *n* 1 Iohn 5.4.

Q. How may a man overcome his temptations to distrust?

A. He must now give credit *o* to Satans suggestions against Gods truth; but consider of Gods *p* power, *q* goodnesse, *r* unchangeablenesse, former *s* mercies, & free grace in giving us his Son, so that weakenes, unworthinesse, want of feeling comfort should not dismay him. *o* Mat.4.3.4. *p* Matth. 8.2. Esay 40,27,28. *q* Psal. 51.1. *r* Ier. 31.3. *s* Psal.77.11.12. *t* Rom.5,8.9.

Q. What else must he doe?

A He

A He must consider what promise the Lord hath made to keep *a* & uph old him; what encouragement *b* he hath given him to believe, and how acceptable a thing it is that he should so doe, *c* Mat 16.18. Luke 22.32. *b* 1 John 3.23. *c* Mat. 3.10. and 15.28. Rom 4. 20.

Q. *What other things is to be learned for the overcomming of these temptations?*

A We must judge of our selves not by our own *a* present feeling, or by our own *b* discerning the fruits of Grace, but by that we have *c* felt and the *d* fruits of grace which appeare to others *a* psal. 116. 11. psal. 13.2. *b* psal. 51.10. *c* psal 77. 11. *d* 2 Cor. 2.16. 11.

Q. *What may be a further help?*

A It is good to *e* examine our hearts, and use the advise of *f* others, but we must know withall, the groaning *g* after, and labouring to rest our wearied soules upon the promises of grace, being never satisfied nntill our doubtfulnesse be removed, will bring a good end, *e* psal. 4.4. *f* 1 Thes 5.14. *g* Mat. 11.28

Q. *Doe the fruits of the spirit alwayes appeare in the faithfull?*

A No: they are obscured in *h* our first con-

conversion, in the dayes of ſ ſecurity. when we t leave our firſt love in the time of u temptation, or of ſome relapſe w into ſin, b Luke 5.37.38. c 1 Cor. 3.3. d Rev. 2.4. e Pſal. 6.1.2.3. w Pſal. 51.10.

Q. *How ſhould a man recover a relapſe?*

A. By a ſpeedy x conſideration of what he hath done, renewing his repentance with ſorrow and ſhame, o bewailing his ſinne before God reforming his life, and laying hold upon the promiſe of mercy, x Rev. 2.5. o Ier. 31.18.19.

Q. *What priviledges doe the godly enjoy, at ſome at this life is ended?*

A. Their glory then begins; for their bodies remaine p in the grave as in a bed of ſpices and their ſouls q being perfectly freed from ſinne, are received into Heaven, beholding r God and Chriſt immediately. p 1 Theſ. 4.15. q Revel 14.13. r Matth. 5.8. 1 Cor. 13.12.

Q. *If ſuch be the eſtate of the godly, what ſhall become of the ungodly?*

A. Their bodies ſ ſhall rot in the grave and their ſouls t be judged to everlaſting woe. ſ Gen 3.19. t Luke 16.22.23.

Q. *When ſhall the happineſſe of the elect be conſummate?*

A. At the *u* dreadfull day of judgement, & the generall resurrection, *u* Psal, 17. 15.

Q. Who shall be the Judge at that day?

A. Christ the *x* Lord and King of the Church, who shal come in a most glorious & visible manner, descending *x* from heaven with a shout, and with the voice of the Archangel, and with the trumpet of God most royally attended with innumerable multitudes of mighty angels, *w* acts 10. 42. & 17. 31. *x* 1 Thes. 4. 16. *y* 2 Thes. 1. 7.

Q. When shall he come?

A. He will most surely come; but the time is *z* unknown, that we might ever *a* watch and prepare for his comming, *z* Mat. 24. 36. *a* Mat. 24. 42.

Q. Whom shall he judge?

A. His elect and *b* chosen, and all their enimies, both evill *c* angels, and wicked men *b* 2 Cor. 5. 10. *c* 2. Pet. 2. 4. Iude v. 6.

Q. Seeing many of Gods Elect people, and wicked men are rotted in the earth, how can they be judged?

A. The very same bodies in *d* substance that at any time died, shall by the power of God be raised up and the soules be united unto them, inseparably to abide together for evermore, *d* 1 Cor. 15. 42. 43.

Q. What

Q. *What are we to believe concerning those who shall be found alive at the coming of Christ?*

A They shall bee changed in the e twinkling of an eye, and so presented before the judgement Seate of Christ, e 1 Cor. 15. 51, 52.

Q. *In what manner shall he judge?*

A Most strictly, both in respect of the f persons judged, & the things for which: but yet hee shall judge most righteous g judgement, f 2 Cor. 5, 10. g acts 17. 31.

Q. *What shall be the issue of this judgement to the wicked?*

A Everlasting h perdition from the presence of the Lord, to all those who ignorantly or wilfully did contemne the Gospel, h 2 Thes. 1. 7. 8. 9.

Q. *What shall be the issue thereof to the godly?*

A The clear i vision of God and Christ, endlesse communion k with them, and everlasting l peace & glory both in soule and body, in fuller measure than the heart of man can now comprehend, or any of the Saints enjoyed before. i 1 Joh. 3. 2. k Joh. 17. 24. Phil. 1. 23. l Mat. 25. 34.

FINIS.